THE EVANGELICAL LUTHERAN

# INTELLIGENCER.

*Hier stehe ich, ich kann nicht anders;*
*Gott helfe mir! Amen!*—LUTHER.

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## Superstition.

*Plura sunt quæ nos terrent quam quæ premunt, et sæpius opinione quam re laboramus.* SENECA.

The mind, like the body, is subject to diseases of different degrees, and various malignity. Its judgment may be perverted, and, as the fairest flowers seem to the jaundiced eye, but sickly colours, actions prompted by the most benevolent motives may seem to be, the result of hatred and malice. The mind is often weakened in some points, and the most inconsistent notions throw the madman into bitter agony, or a wild delirium of joy. In other cases, the mind is found to have lost all its powers, and the ideot, without one idea that may give him happiness, or one thought that may excite his wounded feelings, wanders, an object of compassion and sorrow. The reasoning powers may remain in individuals, but their natural course be changed, and as the meandering rivulet may finally be lost in the rushing torrent, so the fanatic or the enthusiast, whose principles at first were correct, becomes a visionary, whose acts of frenzy denote the strength of his passions, and prove, that had they been rightly directed, he might, by his laudable zeal have dispensed good to all mankind. But there is one disease of the mind, which is often found in men whose other actions would by no means indicate that the mind is diseased. Superstition is its name.

Perhaps no error of the mind is more prevalent than superstition. It exists in various forms, and often baffles our renewed attempts to root it from its gloomy habitation. It consists in a deep and groundless fear of invisible beings, in false and abject notions of the Deity, in unnecessary scruples in religion, and in a blind and false fervour. It differs greatly from true religion. Superstition is the result of fancy and passion undirected and ungoverned, and acts according to the

delusive hope that the severity and displeasure of God may be averted by vain ceremonies, by actions that need not be prompted by benevolent feelings, and by compelling others, at once to adopt principles, without convincing them that they are reasonable and true. Religion, pure uncorrupted religion, consists in no gloomy abstraction of the mind, it never supposes that there is a being watching over us, always severe and intent only upon punishing every action without regarding the purer feelings of the heart. It does not dwell in richly decorated temples, amid images of saints, and under lofty canopies; it may indeed be found in temples dedicated to God, and is heard in the swelling chorus of happy and pious souls, but its true and favourite dwelling is the heart of the humble and contented man. Religion never pursues man with the sword, nor tortures him till all reflection is lost in the sense of present agony. It does not always fear that an implacable being is ready to hurl the anxious sinner to perdition, it feels that there is a mild and benevolent being above, to whom the most grateful incense consists in the thanksgiving of a pure and pious heart; it sees this being in every act of kindness. Religion sweetly lulls to sleep the Christian with the pleasing assurance, that his God kindly protects him, and, in the beautiful and eloquent language of the poet, in every part of nature it contemplates him.

*Who chang'd thro' all, is yet in all the same,*
*Great in the earth as in th' ethereal frame,*
*Warms in the sun, refreshes in the breeze,*
*Glows in the stars, and blossoms in the trees;*
*Lives thro' all life, extends thro' all extent,*
*Spreads undivided, operates unspent.*

(Pope's Essay on Man, ep. i. l. 267.)

Such pure feelings are inspired by religion. Superstition with all its terrors, cannot approach the man who is capable of such emotions; he beholds with pity, the miserable superstitious man, and prays of his God, in the fulness of love and gratitude, to save the wretch, to snatch him from his unhappy state, and let him also have a foretaste of the joys of heaven.

Before the advent of our adorable Redeemer, Jesus Christ, the whole world was sunk into barbarity and superstition. All things were directed by the priests of the Pagans, who according to the flights of birds, the direction of the thunder, and similar causes, foretold the success or failure of an enterprize. Yet long before the Christian era, there were some men, who seem to have been endued with souls, fraught with all the intelligence which civilization and religion could give them. Socrates is well known as having advanced farther by the mere light of nature, than almost any other man. On the day of his

execution he used these remarkable words—"Whether or no God will approve of my actions, I know not; but this I am sure of, that I have at all times made it my endeavour to please him, and I have a good hope that this my endeavour will be accepted by him." Erasmus was so much affected by this passage, that he almost beheld him in the character of a saint, and scarcely could forbear exclaiming, "O holy Socrates, pray for us!"

Superstition is yet to be found, in dark characters, among the Hindoos, and the followers of Mahomet. These have never yielded to the influence of civilization, and consequently they still bow to the baneful influence of wrongly directed zeal. The Hindoo, in his superstition, propitiates by offerings to his evil deities, and is more anxious to avert their anger, than to merit the kindness of a benevolent deity. When we read of the torments which the Hindoos voluntarily inflict upon themselves, the blood curdles in our veins. It would seem as if some demon sought to feast his malice by the sufferings of the deluded Indian, and we almost fancy we see a smile of satisfaction light up the ghastly countenance of the fiend as his victim sinks under the terrors and tortures of superstition. The Turk believes that he is completely governed by fate. He stupifies himself by the use of a pernicious drug, and without thought casts himself into danger, unappalled by the evil consequences that may follow. Why should he reflect? Why should he pause? Fate urges him on, his Prophet beckons to him, he rushes forward in desperation, and becomes a new victim to the powerful sway of superstition. The errors of the Mahometan are peculiar to his creed, and bear but little resemblance to those of other sects. Those of the Hindoo are also unlike the errors of others. But many of the superstitious customs and doctrines of the Papist, can easily be traced to ancient Rome. It is indeed surprizing that though they must perceive the errors of the Pagan, they still retain them, and strive to reconcile the gods of Rome with their own saints and idols. The similarity between a few of the ancient and modern customs may be mentioned. It is well known to all that the present worshipping of images and saints, is but a revival of the old adoration paid to heroes and gods. Nuns with their vows of celibacy, are but a continuation of the vestal virgins. The tale of the image of the virgin which fell from heaven, is the same as the fable of Palladium, the image of the Goddess of Wisdom. Guardian angels are now substituted for tutelary gods, and the canonization of a saint, is but another name for the apotheosis of a hero. The lustral water and the incense of the Heathen temple remain, without any alteration in the holy water and the censer of the Romish church. But Middleton, who traces up every Popish custom to some heathen original, confesses that in one instance he can find no parallel

in any part of Pagan worship. It is when the congregation kneels down in adoration of the Host, after the bell has announced the completion of the miracle of *transubetantiation.* The credulity of the ancients, great as it was, revolted at a doctrine like this, which was thought too gross, even for Egyptian idolatry.

When we reflect upon this deplorable infatuation of the mind, we cannot but pity the man who could yield to such a weak delusion, and suffer reason to be so completely destroyed. Reason is the proudest attribute of man, and crowns him as lord of creation, and yet he will voluntarily suffer his high prerogative to be wrested from him, he will not make one effort to remove his disgraceful shackles, but like a willing slave drags them according to the will of the man who holds his mind in subjection. How glorious would be the life of the Heathen, if that enthusiasm which urges him to cast himself, and be crushed under the wheels which carry his idol, were mellowed into a holy zeal, and directed to a proper end; if that enthusiasm would rather urge him to go through all parts of the world, suffer every privation and undergo every labour, to make known the glad tidings of salvation, by Jesus Christ, who is God over all, blessed forever.

If the Indian would forsake his idols, and the Papist his superstition; if the Mahometan would desert the impostor and the Jew follow the Messiah, we might suppose that the millenial year had come, that the long expected period had arrived, when all the nations of the earth shall assemble, and in one brotherly union, glorify the maker of heaven and earth, and sing praises unto the Lamb, which has borne the sins of the whole world. That period is drawing nigh. Already are Hindoos embracing the Lord Jesus—numerous Papists receiving the Bible, and as was stated in the last Intelligencer, several eminent Priests in Europe, distributing thousands of copies of the Lamb's book, whilst many Indians, have within late years accepted of the lamp unto our feet, and the light unto our path, which is the word of God. And, where the word of God has its influence, superstition is dispelled. C.

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He that gives good advice, builds with one hand; he that gives good counsel and example, builds with both; but he that gives good admonition and bad example, builds with one hand and pulls down with the other.—*Lord Bacon.*

He who thinks no man above him but for his virtue, nor below him but for his vice, can never be obsequious or assuming in a wrong place, but will frequently emulate men in rank below him, and pity those above him.—*Tatler.*

## Christian Morality.

That system of morality, furnished to us in the sacred Scriptures, requires, that our entire social conversation or deportment, should be of a religious character; or in other words, it demands, that our life should be so qualified, as to glorify God, in all that we do. This code of morality does not require a dissolution of the various relations and ties in civil society; neither does it justify a change of conduct, from that which we are obligated to show each other, as members of the same great family. It is indeed true, that mistakes on this subject have occurred. There have been many, and persons too, who may not have been actuated by ill motives, that have greatly misapprehended the requisitions of the Bible in reference to this duty, and have separated themselves entirely from the world, thinking, that by such a course, they might be better able to yield themselves up more unreservedly to the service of God. This was the fruitful source of that ascetic or monastic life, which was led by a great multitude, in times that were much less blessed with gospel light, than it is our happy lot to be, "in these later days of glory." Those supposed the Bible required its friends to come out physically from the world; whereas it inculcates merely a moral separation, or a disengagement from the unfruitful works of darkness. If it required the former, "then must we needs go out of the world." "But now I have written unto you not to keep company with fornicators, or covetous, or idolaters, or railers, or drunkards, or extortioners; with such, no not to eat." With such there is to be no connection. All classes, relations and civil duties, are to continue according to the present constitution of things. True, the Bible draws most distinctly the line of separation, and assigns each one his appropriate sphere. It states that, there is no communion between the children of light and the children of darkness, beyond that intercourse, which their natural and civil relations and duties, sometimes occasion. In principle and practice and aim, they differ vastly. It tells us, that the former constantly fix their eyes of faith upon God, and seek his approbation by conforming their deportment to his holy precepts. And, though their habitations are full of all good things, yet they forget not the Lord who gave them. They eat and drink, and whatever they do, is done in reference to the glory of God; and when they have eaten and are full, they bless the Lord their God, for the good of the land which he hath given them. With a prayerful and cheerful confidence in the protection of Jehovah, they retire and commune with their own hearts upon their beds, and awake

again and with grateful souls, speak the praises of him, who made them to dwell in the hollow of his hand and under the shadow of his wings As servants they are commanded to be obedient to them that are their masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; not with eye-service, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to man; knowing that, whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And as masters they are to do the same things unto them, forbearing threatening: knowing that they also have a master in heaven; neither is there respect of persons with him." Thus then, such as are free-men, are to view themselves as servants of Christ; and such as are bond-men are to rejoice in the liberty of the children of God. In affliction they are taught to pray and submit; in prosperity to sing, praising the Lord from whom cometh every good and perfect gift. In circumstances of poverty, they are to take consolation from the fact, that though Christ was rich, yet for their sake became he poor, that through his poverty, they might become rich; in circumstances of wealth, they are commanded not to glory in the abundance of their treasure, but rather in the knowledge of the hope of the glory of God. They are exhorted to be faithful as subjects, impartial and just as rulers; as husbands they must love their wives, and as wives submit to their husbands; as children, they are admonished to honour their parents and obey them as it is well pleasing to the Lord; and as parents, they must not provoke their children; but bring them up in the nurture and admonition of the Lord: yea, all are commanded to study to be quiet, and to *attend to their own concerns*, and to *work* with *their own hands*, that they may walk honestly toward them that are without, that they may lack nothing. In no case does the Bible enforce or even sanction a dissolution of those obligations, which our circumstances and situations in civil society impose upon us. That system then, that would inculcate an utter seclusion from social life, is at issue with that, that was dictated by the Spirit of God, and which is without controversy sanctioned by the light of reason. Hence in all situations of life, as every one hath received the gift, even so, they are required to minister the same, one to the other, as good stewards of the manifold grace of God. That system of religion and morality, therefore, which is contained in the book of books, is binding upon the conscience, and it demands, in the most express and unequivocal terms, the duty of letting our light shine before our fellow men, that they may see our good works, and be led to glorify the Father in Heaven.

KOEPPEN.

# Sketch of the Rise and Progress of Lutheranism in the United States.

*(Continued from page 18)*

Many persons of various denominations attended, to witness the solemnity of baptism, and this opportunity I embraced, says Mr. Handschuch, to declare the truth in plain terms. Such was the success of this sermon, that a considerable number applied for particular instruction in the first principles of religion, and admission into the church by confirmation—the wife of a man who was already a member of the church, became much distressed by a conviction of sin—two Mennonites called on Mr. Handschuch for counsel, and told him that they were so affected by the truths he delivered, that they resolved to seek the kingdom of God.

On the 7th of March, Mr. Handschuch was called into a neighbourhood of Quakers and Mennonites, to solemnize the rites of marriage between two persons of our church. Upon his arrival at the house of the bride's father, he found a very large concourse of persons in attendance, and soon discovered, that, though they were of different sects, yet all were ready to hear something upon the subject of religion. He accordingly delivered an exhortation, and he declares, that he never spoke to a more attentive audience.

At Easter the Lord's Supper was administered to 111 persons, and, after a few days, during which the sick were visited and a funeral attended to, Mr. Handschuch departed for York, where an appointment had been made, to preach and to administer the Lord's Supper. On the 15th of April Mr. Handschuch performed the preparatory services at York, after which 206 persons applied for permission to partake of the Lord's Supper. On the following Sunday Mr. Schaum preached, and Mr. Handschuch administered the Supper to the applicants. Among them was a man, who had been a bitter opponent of our church, but became convinced of the excellence of our doctrines, and satisfied that they are Biblical, all of which he publicly acknowledged, and solemnly obligated himself to continue until death, a zealous and faithful adherent to the truth as taught in the church. The people appear (says Mr. Handschuch) to be much interested for the cause of Christ. The council of the church at York, resolved, "That Mr. Schaum having given evidences that he possesses the piety and qualifications, which are requisite to form a useful Pastor, ought to be ordained." They accordingly signed a petition to our Synod, praying

that Mr. Schaum be ordained as their Pastor. On the 3d of June my brethren, Muhlenberg, Brunnholtz and myself examined Mr. Schaum, and resolved to ordain him on the following Sunday. Mr. Muhlenberg delivered the address, Mr. Brunnholtz offered to the throne of grace a most fervent prayer, and then by the imposition of our hands we dedicated him to the service of God, as a Pastor of the Evangelical Lutheran church. The council of the church at York were present, and stood around the altar, as witnesses of the ordination of him, whom they selected as Pastor of their church. In the afternoon I buried the child of one of the council-men, after which Mr. Kurtz delivered a very edifying discourse. At five o'clock Mr. Muhlenberg delivered a discourse in the English language. On the 5th, all the council-men who were present from the different churches, together with those of the clergy and laity, composing the Synod, dined with a councilman of the church at Lancaster. At leat 60 persons sat down to dinner, and whilst partaking of food for the body, edifying hymns were sung by different persons. Next day, the Synod having adjourned, each member proceeded to his home. The Ministers carried with them increased zeal, and being directed by the Spirit of Wisdom, laboured with much success. Not only were many, who were professedly members of our church, convinced of the depravity of the heart, and induced to work out their salvation with fear and trembling, but, in many instances, persons who were attached to no particular denomination, were awakened. Had these Fathers of our church, pursued the mistaken policy, of resisting the introduction of the English language into our service, they could not have been so eminently useful. Mr. Handschuch, witnessing the result of Mr Muhlenberg's officiating in the English language, was excited to do the same, whenever requisite. He mentions several young Quakers, who were after the usual instructions, baptized, and admitted to membership. One of them especially, became a most zealous soldier of Christ, and by his works proved, that he was guided and influenced by the Holy Spirit.

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JEWS IN TURKEY.—There are at Constantinople 500 Jews, who now profess to believe in Jesus Christ. They are said to have been converted by some individuals of their own nation, to whom Mr. Wolff had preached the gospel at Jerusalem. They are exposed to much persecution; and, after Mr. Wolff left them, some unbelieving Jews assembled and *crucified a dog*, to show their contempt for the blessed Saviour.

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ROME.—The population of this city has much increased during the last nine years, and it is now rated at 140,000 including the Pope, 36 bishops, 1152 secular priests, 1726 monks and 2040 nuns.

We copy the following statement of the number of Professors, and of the Institutions and church Government of the Lutheran church, in the different countries in Europe, from the *Lutheran Magazine*, which has lately been established at Schoharie, N. Y. It is with much pleasure and deep interest, that we behold the happy effects of our perseverance to bring into existence the Intelligencer. We had long felt assured, that our church in the United States could and would arise, to do her duty, by supporting one or more journals, devoted to her interests. True, our commencement was attended with difficulties. Our people had been ten or fifteen years since, accustomed to read German works and to hear German sermons only. The language of the country became however prevalent, and is preferred by the rising generation. To encourage English publications, was not deemed an important duty, nor was it sufficiently recommended, but the appearance of the Intelligencer, attracted gradually the attention of our people, and afforded those whose German education had been neglected, an opportunity of instructing themselves in the doctrines and duties inculcated by our church. Whatever doubts we may have had occasionally as to the continuance of the Evangelical Lutheran Intelligencer—the addition of a number of new subscribers, who are anxious to contribute towards the work—and the birth of a second journal, induce us to indulge the hope of seeing it generously and generally supported, notwithstanding the erasure from the list of subscribers, of such who feel no interest in the cause of religion and that of the church. And, if it is well supported, we do not hesitate to say, that not only the N. Y. Magazine, but a number of others will spring into existence, for the edification and instruction of our people.

The number of professing Christians of the Lutheran church in the empire of Austria, amounts to 1,450,000: Of these, live in Hungary, 820,379; in Transylvania, 487,492; in Austria, 50,932; in Moravia, 43,656; in Galicia, 25,466; in Bohemia, 21,828; scattered, 247. In all the Austrian dominions are 797 Lutheran parish churches, besides a number of Chapels of Ease,* and about 4000 clergymen, under nine superintendents The Lutherans enjoy, with other Protestants, the free exercise of their religion, since the year 1781, in all the Austrian dominions, except in the Italian provinces, and even here is a Lutheran congregation and church at Venice, but they have to maintain their

*Chapels of Ease* are churches built in the same parish, and under the care of the parish minister, for the accommodation of the inhabitants living at too great a distance from the parish church. They are called in German, *Filial Kirchen.*

own ministers, and to pay marriage and funeral fees &c. to the Roman Catholic clergy They have the permission to form new congregations, and to build churches, whenever the number of Lutherans amounts to 100 heads of families.

The whole number of Lutherans in the states of the King of Prussia amounts to 6,173,380 · Of these, live in East Prussia, 819,580; in West Prussia, 280,420; in Brandenburgh, 1,200,000; in Pommerania, 700,000; in Silesia, 1,000,000; in the Granddutchy of Posen, 290,000; In Westphalia, 266,643; in Prussian Saxony, 950,000; in the Province of Cleve Berg, 500.354; in the Granddutchy of Lower Rhine, 166,383. The clergy of every circle, (county) form a Synod; the Provincial Synods consist of the Superintendents of the county Synods, under the presidency of a General Superintendent, which Provincial Synods meet once or twice every year. A General Synod convenes every five years at Berlin. At the celebration of the 3rd Jubilee of the Reformation, October 31st, 1817, a union commenced between the Lutherans and the German Reformed, in the Prussian dominions; and the United Church styles itself *the United and Evangelical Church;* which union has extended over all the provinces of the *Eastern part* of the Prussian states. All Christian denominations enjoy equal rights, and no person is excluded from offices of trust and profit, who professes to be a Christian. Lutheran Universities are the following: At *Berlin*, established in 1810, had in the year 1819, 67 professors, and 1161 students. *Breslau*, established in 1810, had in 1818, 500 students and a library of 100,000 volumes. *Koningsberg*, established in ——, had in 1818, 300 students. *Halle* was founded in 1694: Thomasius, Spener, Seckendorf and Franke, celebrated names of that time, were among the first professors called to that university; by the liberality of the present King of Prussia, it was in the most flourishing state in the commencement of the present century, when Napoleon, after the battle of Jena, 1806, dissolved the University. Under the Westphalian government it was re-established; but it never rose above 400. In 1813 Halle came again into the hands of the King of Prussia, who connected with it, the University, which had hitherto been established at Wittemberg, in the year 1815, under the name of the Frederick University of Halle Wittemberg; from which time it again began to flourish, and contained in the winter of 1823--24, 1180 students, of whom, 760 were students in Theology. The library hys been greatly increased, and contained according to the last accounts, 50,000 volumes, and enjoys the scientific labours of some of the most learned professors in Germany Here is likewise *Canstein's* Bible Institute; the Orphan House, and Pædagogium, &c. Greifswalde, established in 1456, had in 1820, 95 students. *Bonn* on the Rhine, established in 1818, had in 1824, 800 students.

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## Elements of Biblical Theology.

***Translated from the work of Storr and Flatt, with additions by S. S. Schmucker, Professor of Theology, in the Seminary of the Evangelical Lutheran Church, Gettysburg, Pa.***

We lately obtained a copy of the above work, and upon a perusal of it, do think that it is most eminently calculated to promote a critical knowledge of the truths of our holy religion. To Lutherans especially, it should be gratifying, to behold the efforts of our clergy, to render into the English language, Theological works, and works written by our Fathers in the German and Latin languages, upon practical Christianity. In the United States the English language will prevail, and, excepting a few districts, the service of our churches must, ultimately be performed in the language of the country exclusively. Great efforts were made some years since, to retain the German service, exclusive of the English, but the experiment proved not only abortive but detrimental. Within ten years, many were convinced of the necessity of a different course, and during this short space, many new churches have been organized—old churches in a languishing state have been revived, and our young people adhere to their own church, because the services are performed in a language they understand. The improvement of the church exceeds every description, and tends to shew, how much we have lost, through the well intended, but mistaken policy of those who directed the affairs of our church in the United States some years since. But, we have still more to do. We have but few of our numerous works in the English language, and, until translations are increased, our people will not have the same advantages, with which our fathers sought knowledge and piety. Lately, learned and pious Englishmen have studied the German language, and found that a German is in possession of more literary and religious works, than he who is of any other nation. This those well knew, who brought into requisition all their energies to oppose the introduction of the English language, but, if a spirit of translating can be supported, then the loss of the German language, (however superior to many others,) will not be so serious.

We have been induced to make these remarks, from an ardent desire, to promote the welfare of our church, whose doctrines and discipline, many do not correctly understand, in consequence of our having so few books in the English language. But we feel assured, that in a few years, we shall see a different state of things. And we earnestly

recommend to our clerical brethren, the above work, trusting that many lay-members will purchase it, and thereby encourage translators.

Lest it might be thought that we are too partial in expressing our opinion, upon the work of Mr. Schmucker, we offer to the consideration of our readers, the following extract of a letter from the learned and pious Professor Stuart, who is not attached to the Lutheran church.

"The work of Storr, (says Professor Stuart) which you have just published, I have been acquainted with for some years, in the original form in which it appears as edited by Flatt. The translator has done an important service to the form of the work, by incorporating four different series of notes, (for so many the work in the German language exhibits) into one continuous series, which he denominates *Illustrations*. The work, as it now is, exhibits a series of *biblical* or *scriptural propositions*, relative to Christian Theology, in its *text;* while the *Illustrations* are employed for the explanation and confirmation of them. The technical expressions of the Schools are almost entirely omitted—and the particular sentiments which distinguish Christians, that are attached to the cause of Evangelical truth, are rarely and lightly touched.—The *fundamental truths* of the Christian system are stated with great caution and sound judgment, and illustrated and defended with ability and learning which are rarely to be met with. The title of "Biblical Theology," which is given to the work, is one which it eminently deserves, it being derived directly and exclusively from the Scriptures.

The work has enjoyed the most distinguished reputation in Germany, among those who are sincerely attached to the genuine doctrines of Luther. It is very natural to suppose, that its popularity in this country may not be so great, because it cannot, in all respects, be made use of here to the same advantage, since most of the books to which it appeals, are such as are current only in Germany. But this edition by Mr. Schmucker, often quotes the passages referred to in various authors, and thus a certain extent supercedes the necessity of the original writers. Those, however, who are conversant with German theological literature, will derive important benefits from the hints given by Storr and Flatt, respecting many important books on various points of theology. Our Lutheran brethren, in particular, must be highly benefitted by such an excellent work as the present.

Whoever expects to find in this book the attraction of form, and ingenious speculations, and alluring theory, will doubtless be disappointed. It is a book that is most soberly concerned with biblical truth: and this is its highest and only aim. It is not a work to be read for the sake of novelty and pleasure—it is one that is to be studied; and it will be found, by all who are capable of rightly estima-

ting it, to be a source of help in time of need, when one is called on to defend, in a fundamental manner, the divine authority of the word of God, or the great truths which the scriptures exhibit."

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## Another act of Munificence.

The Intelligencer for this month, was just about leaving the press, when we received the proceedings of a meeting of the members of the Evangelical Lutheran church in the city of New York, under the pastoral care of the Rev. F C. Schaeffer. Anxious to inform our readers of whatever transpires, regarding that part of the Christian church, to which we belong, we stop the press, in order to announce a signal interposition of Providence, and unparallelled act in the annals of our church in the United States. We forbear at present, giving a detail of the circumstances, by which our beloved brother and his flock, were deprived of St Matthew's church—of their beloved sanctuary, and the fair temple of their own rearing; and prefer holding to view, the present state of things. Some time since, a church and three lots of ground in Orange street, New York, lately owned by the Irish Presbyterian congregetion, was sold. On the 27th of March last, a legal deed, and unincumbered conveyance of the aforementioned property, was executed to the Rev. F. C. Schaeffer and L. Bleeker, Esq. in trust to and for the sole use &c of "the Corporation of the Evangelical Lutheran church of St. James," by the agent of an unknown person who bought the property. At a future day, we shall give a more circumstantial account of an act, which all Christians must necessarily admire for its novelty, as well as rejoice in the liberality and generosity of him, who performed it. We hope this occurrence will have its due influence upon the minds of all Christians, and prove to them, that however gloomy our prospects may be, "the Lord can clear the darkest skies." To us, this subject is highly interesting. We have long lamented, that many professing Christians, spare so little to promote the cause of Evangelical religion, and we do know, that in many districts, our people scarcely contribute sufficient to preserve the churches, left them by their fathers. We have often trembled for the result of that parsimonious disposition which prevails. Many of our Ministers labouring incessantly too, obtain for their services, scarcely sufficient to procure for themselves and families, the necessaries of life, and nothing but their devotedness to the cause of Christ, can possibly induce them to submit to such ungrateful treatment from their people. The Ministers of the German churches, have decidedly the most labour to perform,

and receive the most slender support. But a new spirit is arising among us, and that God, who awakened the benefactor of the church alluded to, can increase the number of benefactors, who seek not honor and fame, but the promotion of God's kingdom.

May every temporal and spiritual blessing rest upon him, who, whilst he conceals his name, permits his light to shine, by bringing into existence the third Lutheran church in New York; and, may the Pastor and people, who have been so highly favored, by the gift; so hear and experience the truth, which is to be preached in their church, as once to join in the temple above, with the choristers of heaven, in songs of glory, unto the Lamb of God forever and ever, Amen!

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## Remedy for Drunkenness.

Dr. Chambers, in the city of New York, has, as we have seen in the New York Observer, discovered a remedy for drunkenness, and it is said to have been efficacious in a number of instances. Among the persons cured, a man thirty years of age, who had been a notorious drunkard for some years, declares, that he had often been tempted to drown himself, but was prevented by an unseen hand. Hearing of this remedy, he immediately made use of it, and though the first thing in the morning was rum, and the last at night rum, yet at the time he gave this information, (ten weeks after he had used the medicine,) he had no relish for liquor, and during that period drank but one glass.

A man who had been intemperate for twenty seven years, applied the remedy of Dr. Chambers, and is now completely temperate, having no desire for ardent spirits. He is now strong and vigorous as in his youth. His nerves which before could only be quieted by three or more glasses, are now tranquil without any stimulant.

We have selected the above cases from a number of others, in order to excite the attention of the public, upon a subject of the first importance to society. It is true, whether the cure is permanent or not, remains to be determined in a year or two hence, but if it should continue for one year only, let the medicine be applied again, and many, under the influence of a disease, which spreads desolation and devastation in numerous families, will become useful citizens, and by the grace of God, disciples of the Lord Jesus.

We would suggest to Dr. Chambers the propriety of establishing agencies throughout the United States, as through them, he would not only himself be more amply rewarded for his discovery, but extend his usefulness. There are many, addicted to intemperance, who, though

they never will write to Dr. Chambers, for the remedy, could, by his agents, be induced to apply it. We trust the Doctor may resolve to appoint agents, and we doubt not, Ministers and many Lay-men too, would act as agents without any other reward, than the pleasure of being instrumental, in the preservation of their fellow-creatures, and the promotion of the peace and happiness of society.

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## Convinced of Sin.

As a class of boys were reading the third chapter of St. John's gospel, a boy about twelve years of age having to read the fourteenth verse, 'And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,' when he came to the words, 'Son of Man,' he stopped. His teacher desired him to go on. The boy looked earnestly at him, and, in considerable agitation, said he could not. 'And why cannot you?' 'Because Jesus Christ was lifted up upon the cross for my sin.' 'This verse speaks of Jesus Christ then?' 'Yes; Jesus Christ was the Son of Man, and the Son of God.' 'You feel that you are a sinner then?' 'Yes; (said he weeping,) but I hope Christ will pardon me.' 'Do you pray to him for pardon?' 'I do every morning and evening.' 'And who told you that you were a sinner?' 'A few Sabbaths back, David —— would not read, because you had reproved him for being careless. You then told us all that we were the worst class in the school—that we were great sinners—that you never saw any of us at the chapel on Sunday evening, though you had often told us we ought to go. I went to chapel that Sunday night, and the preacher said he was afraid that there were some there, who, if they were summoned at that time to the bar of the Great Judge, would not be prepared to meet him: and if not prepared they must go to hell. I thought I was not prepared, and when I went home, I kneeled down by my bed-side, and prayed for mercy and a preparation for death.' This boy, and a few others, of whose piety we have satisfactory evidence, have lately been admitted into church fellowship with us. We have also a few girls who meet with a pious female friend once a week for religious instruction, and are evidently advancing in the knowledge of Christ.—*Allen Street School.*

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OTAHEITE.—In this interesting island, to which the sympathy of Christians, and the exertion of Christian missionaries have for some time been directed, the barbarous rites of Paganism have been abolished, and it may now be said that *Idolatry exists in it no longer.* Nearly all the inhabitants can read and write, and are furnished with religious books printed in the island.

## THE SEA OF GALILEE.

(BY W. B. TAPPAN.)

*"And He arose and rebuked the wind, and said unto the sea, 'Peace! be still.'"*

Night mantles Judea, but the star
hath not shone
On thy bosom, Galilee!
The tempest is loud, yet the barque
alone
Is laboring o'er the sea;
The Master, entranced, rides the
foam of the wave—
O say, shall its womb yield the
Godhead a grave?

Heeds not the Redeemer the thun-
der's increase—
Shall he not the proud whirl-
wind disarm?
For see! he hath gone to the slum-
bers of peace,
With Jesus all is calm:
By his waves and his tempest the
Maker is tost;
In dreams, beatific, the sleeper is lost.

The disciple, in terror, hath sprung
from his rest,
Yet vain is the shipmen's skill
'Till arous'd, He of Nazareth pro-
claims the behest,
'Ye billows! Peace be still!'
The billows, obedient, have sunk on
the shore,
The sea sleeps in murmurs, the tem-
pest is o'er.

O, thus, when my soul on life's o-
cean is tost,—
That sea without a calm;
When faith shines but dimly, each
hope is lost,
And all is rude alarm;
When the waves of remembrance in
mountain-wreaths roll,
When the billows of sin have gone
over my soul.

At the cross of the Sufferer while
humbled to weep,
I mourn my stubborn will,
Do Thou in compassion rebuke the
deep,
And whisper, 'Peace! be still!'
The billows, obedient, will die on
the shore,
The sea sleeps in murmurs, the
tempest be o'er.

[*Philadelphian.*

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## PARAPHRASE.—PSALM XXIX.

Give to the *Lord*, ye mighty, give
Your strength and glory too;
Give to the *Lord*—his glorious name;
To him all praise is due,—

Whose voice is on the waters wide,
In glory thunder'eth there;
The cedars bow in Lebanon,
The wilderness in fear.

His voice divides the flaming fire,
The hinds the forest know;
And in his temples loud is heard
What breadth his blessings go.

He sitteth King upon the flood,
Forever—ne'er to cease;
And strength to all his people gives
And blesses them with—Peace.

[*Charleston Observer.*

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## "*O that they were wise.*"—MOSES.

Collect thy wand'ring thoughts, vain
man,
And look into the grave,
Number thy days, they're but a span,
And try thy soul to save.

The prophets have already gone—
"Thy fathers, where are they?"
They slumber in the silent tomb,
And moulder back to clay.

Thy days, like theirs, are few and
short,
Uncertain is thy breath;
Soon thou must lie and be forgot,
In the cold arms of death.

Arise! prepare to meet thy God—
This work no more delay;
Be wise; for narrow is the road,
That leads to endless day.

[*Zion's Herald.*

## Lutheran Missions.

(*Continued from page* 298, *vol.* 1.)

Our last accounts extended to the year 1765, and we had the pleasure of seeing, how the light of the gospel of salvation diffused itself increasingly, through those dark regions. In the succeeding years, we discover from the report, that the three worthy men, Wiedebrock, Polzenhagen and Dame, had entered into their rest; and that Kohlhoff, Zeglin, Maderup, Klein, and two new labourers, named Koenig and Leideman, who came from Europe in 1768—laboured with success in Tranquebar and the neighbouring places: and that Fabricius and Breithaupt in Madras—Schwartz in Tirutschinapoli—Huetterman and Gericke in Cudelur—and Kiernander in Calcutta, in Bengal, were engaged with the most intense zeal in the Lord, and that they were faithfully and earnestly sustained by the native preachers and Catechists. Amongst the small writings, which were published for the purpose of promoting Christianity amongst the Heathens, was a letter to the Tamul nation. It will probably not be unacceptable to many of our readers, to see it. A translation of it follows.

### *A letter to the Tamul nation.*

The Missionaries who faithfully display the way, to escape the wrath of God, and to obtain forgiveness of sin and eternal life—desire most sincerely that God's grace and eternal happiness, may be granted to the people of this country. You will consider this letter as a mark of undissembled friendship, and of peculiar regard towards you, since it is most assuredly true benevolence, to exhibit the way, by which a great danger may be escaped and a high happiness be obtained. This is our purpose. Although you know that there is but one Supreme God, the almighty governor of all things, you nevertheless give the names of Gods and Goddesses to many others. The true God is not adored by you: you desire not the knowledge of him—but idols and false gods you worship and adore. Whether this is right and commendable—whether it will terminate in good or evil—yea, whether there really are such deities, or their existence is imaginary, and suggested by the Devil, who is the author of every deception and lie, and even active to lead men to hell, are things that deserve to be weighed by an enlightened understanding. For how dreadful will be the result, if in this most momentous concern, you permit yourselves to be deceived.

The Lord God, who created heaven and earth and all that in them is, who is their supporter, and the dispenser of nourishment to all

creatures, but the particular benefactor of richly endowed man, to whom he has promised everlasting salvation on the condition of obedience, is undoubtedly the only Supreme Governor and our gracious parent—how criminal then is it not to forget him, and to honour other Gods? We should think with fear of what he will do at the great day of judgment to such men, when they are judged and the world destroyed. If punishment be the consequence of offences against our fellow creatures, how much greater will be the suffering for sins against God, rebellion against his authority. We would enquire why that watchfulness and care which are employed in regard to your worldly concerns, are not transferred to the weightier matter of your everlasting interests—interests which greatly transcend every thing that has a reference merely to this fugitive existence—the neglect of which too is followed by such appalling consequences. To escape these, wisdom requires an employment of the present opportunity for conversion to God, and reconciliation with him—for we cannot return into this world after death, to seek the favour of God. You say that there are many Gods. But as all the race of man, every where scattered over the face of the globe, are the descendants of one primitive pair, and are consequently of one stock and blood—how could the dispersed nations have learned the existence of a variety of Gods? It is sin—it is sin that has so blinded and darkened mankind, that they have forsaken God and in his stead have worshipped the sun, moon, stars, birds, beasts, serpents, and other creatures, and likewise golden, metallic, stone and wooden idols and images formed by themselves. Disinclined to live in that holy manner that is acceptable to God—you have desired to have such Gods as would license all your crimes, and therefore you selected those that are represented by fabulous and licentious poets as whoremongers and monsters. (*To be continued*).

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GERMANY.—The lectures of the celebrated Hebrew scholar Gesenius, Professor in the University at Halle, are attended by 600 students. Gesenius lately received the second invitation to the Professorship of Oriental Literature in the University of Oxford in England, and again declined leaving his native land. He intends shortly to publish his introduction to the Old Testament; and, it is said, the printer offered him a very large sum for the manuscript.

Professor Wegscheider will shortly put to press the 5th edition of his Institutions &c. or system of Divinity, without any material change of his views. The number of students in this institution, has somewhat diminished since the death of Knapp and Vater, confessedly two of the most distinguished ornaments of Halle. Tholuk, the successor of Knapp, and Thilo, are zealously and successfully engaged in promoting the cause of Evangelical truth and piety.

## On Duelling.

That it is not our duty to notice in the Intelligencer, political occurrences, which do not affect the cause of Christ, nor endanger the liberties of our beloved country, we admit. But, we are admonished that it becomes us to expose to the view of our readers, measures and manners, which have a tendency to sap the very foundation of our liberties—to retard the progress of Christ's cause, and to afflict every individual who "seeks the things that are above." With such convictions, we have for a considerable time felt a disposition, to notice the impunity, with which, men whom the people select to direct the affairs of the nation, engage in duels. We have been told, that the readers of the Intelligencer and of other similar publications, are not likely to become duellists, and that therefore nothing upon this subject should be introduced. Be it so. But many of our readers can vote for officers of the government, and do they discharge their duty to God and to the rising generation, if they vote for men, who can deliberately consent to sacrifice life, merely to obey their pride and angry passions? The life of a public servant, is the property of God, and that of his country. Are we safe as a nation—is the cause of Christ secure, when our public servants, disregarding the voice of God and of their country, by declaring to the world, that they will satisfy their pride and revenge, by shooting each other? A public servant high in office, who has talents to serve his country, who has rendered essential services, and from whom they might still have been exacted, exposed his life in a duel, and but for the determination of his opponent not to shoot him, might have deprived his country of his services, and his soul of future bliss. But a little while elapsed, when two of our public servants, at the very spot, where the laws of God and man ought to be especially respected, made arrangements to engage in a similar combat. Are there no laws, it is asked, to suppress such measures and manners? Yes, severe laws have been enacted against duellists. Are they executed? Alas, very rarely, if ever. And these men are continued in offices of honor and profit, as if "in high life" such enormities were justifiable. The only and effectual method of suppressing the evil, is, that all Christians withhold their vote, from any, and every man, who ever was, directly or indirectly engaged in duelling, no matter how useful he has been, nor how eminent his talents may be. We then call upon every Christian, who is entitled to the right of suffrage, when he goes to the polls, to enquire, is the candidate a duellist. And, if yea, then not to be dazzled by any of his

other qualifications to office, but at once with Christian magnanimity to vote against him. We have no dearth as to talents among Christians, and if such course is pursued, an essential service will be rendered to the country—the church of Christ will rejoice, and the Christian, obtain the approbation of his God and conscience. We rejoice to see that Zion's Herald has determined to take up the subject. With every sentiment expressed in the following extract, we accord, and we humbly trust, that all Editors of religious journals, will unite in the cry "*Christians suppress duelling. Vote against duellists!*"

"Two members of Congress, McDuffie and Metcalfe, have lately outraged the laws of God and man, by a challenge to 'mortal combat.' This shameless correspondence and that of their seconds has been published to the world through the columns of the National Intelligencer. No language is sufficiently expressive to describe the sentiments of abhorrence that good men must have towards such conduct in those who are the appointed guardians of the safety and honour of our country. The question who was in the right or who in the wrong does not belong to this subject—both were willing to become murderers. They were so in purpose, and would have been so in deed, had not a dispute taken place between their seconds with regard to the propriety of being shot with a pistol, despatched by a rifle, or hewed to pieces by a broad sword.

"Is such the dignified example that our members of Congress will be expected to set before this Christian community and before the world? Some questions may be proposed to Christians as it regards their duty in a case like this. Will any who profess to be the followers of the Prince of Peace, give their suffrages to such men? Will good men repose confidence in such public officers after this gladiatorial exhibition of their savage sentiments? Let the dear interests of our country never be connected with characters of this description—Let the prayer of faith, the ardent spirit of Christian resolution be applied to cases of sin like this, and this evil shall vanish from the public councils of our country, and the judgment of Heaven be averted."

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## American Quarterly Review.

A new work under this title, is shortly to issue from the press of Messrs. Carey & Lea, in Philadelphia. This publication is to be entirely national in its character, and is to partake of the general arrangement and nature of the transatlantic works of this species.

# On Funeral Sermons.

## *An Extract from a Manuscript Sermon.*

"Respecting Funeral Sermons, a subject to which I solicit your attention for a few moments, permit me to observe, that you ought to regard every discourse, pronounced in the house of God, as a *funeral* sermon,—for, my brethren, do we not continually sound in your ears the certainty of death, and the importance of being prepared for it by faith in a sacrificed Saviour? do we not continually remind you that you are approaching your last hours? that your life is now vanishing as a vapor? that God will, ere long, call you out of time into eternity? that by the lives you now lead you are creating and laying up materials for a solemn account? And that for these reasons, the first object, in which you permit your thoughts and feelings to be interested, should be the fitting of your souls for appearance at the bar of the majesty on high? Every discourse pronounced to you within these walls, relates, more or less directly to the subjects of death and retribution. Interdict the subject of death, or suppose it to be finally disposed of, and you leave the preacher neither province nor duty.

Partly for these reasons it has long appeared to me a matter of regret, that survivors so often desire special sermons at the interment of deceased friends. I have laid down in my own mind, this principle, the justness of which must be plain to reflecting persons—that funeral sermons ought not to be desired nor delivered except in extraordinary cases of death, or extraordinary cases of worth and usefulness in life. The preacher's object should be to *impress*—to touch the hearts of the living, and this alone. But who does not know men cease to be affected with scenes and representations with which they are familiar? I fear it is but too certain, that in those places where sermons constitute, customarily, a part of funeral solemnities, men hear them, and return to their homes with as little benefit as they derive from any sermons whatever. They listen with habitual indifference, and the more so, because the preacher, being so often called upon to prepare himself for the same occasion, finds it utterly impossible to come forward with any new or powerful views.

Funeral sermons, therefore, in order to be useful, should not be frequent. And it should be left wholly to the clergyman to decide when they may be useful; as he alone can judge whether the circumstanees are such as admit, in his hands, of a powerful address to the consciences and hearts of the living.

I will observe further that it is not to funeral sermons particularly that survivors should look for consolation in their afflictions. Profound, heartfelt grief, seeks for consolation in private—avoiding the cold eye of a thoughtless world. Whatever consolation the case admits of, should, therefore, be administered by the man of God in retirement. The truth is, my brethren, men, under afflictions, do not need to be comforted, so much as to be warned and admonished.—They lose the impression of providential ills and solemn events, quickly enough, without being aided in doing it. The best advice, therefore, which can be given to the afflicted, is, an affectionate and confiding submission to the will of God. Weep not for the dead, but weep for yourselves. If they died in peace with God, tears do them wrong,—if they died in unbelief, tears will not obtain their pardon."

[*Gospel Advocate.*

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## Roman Catholic Converts to Protestantism.

In our last we made a brief extract from an Irish paper, stating the number of recent converts to Protestantism, from the errors of Popery, in a single town in Ireland. An extract from a letter on the same subject, addressed to a gentleman in Baltimore, dated Dublin, December 22, 1826, appears in the last New York Christian Advocate. The writer considers, "the great evil of Ireland, Popery, to be on the decline."—He says,

"I do not build my hopes on a few conversions to Protestantism: but there is a system at work, by means of schools and Bibles, which is silently and gradually sapping the very foundations of Popery. No doubt you have heard of the conversions which have taken place in the town of Cavan. Three hundred and three persons, male and female, have renounced Popery in that town within the last eleven weeks. The system is working elsewhere, and there have been numerous conversions in other quarters; but Cavan has taken the lead. It received the first impulse from Gideon Ousely's preaching in the street. But the people were prepared for such a work by other means. A few years ago, the proprietor of the town 'Lord Farnham' divided his estate into districts, and to each district he appointed a religious young man to carry the Scriptures into every house, and to read them, or procure them a reading in every instance where it was practicable.—This I suppose to be one cause why Cavan has taken the lead in the reformation which is now taking place in many parts of Ireland. In every instance the young men appointed by Lord Farnham were members of the Methodist Society. You and I well remember the time

when it was very difficult to prevail upon a Catholic to hear the gospel. But glory be to God, the time has arrived when our preaching houses are crowded with them, crying for mercy through the atoning blood of Jesus Christ."

The preceding facts are a *trumpet tongued* comment on the papal imprisonment of the Scriptures. Let the word of God, have but *free* course, and it will be glorified. Let the light of truth only shine forth, and Popish darkness, and its works, *must* flee away.—[*Philadelphian.*

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## South American Priests.

### *Extracts from Captain Head's Journey across the Pampas.*

On great days, the ladies of Buenos Ayres, dressed in their best clothes, are seen going to church, followed by a black child in yellow or green livery, who carries in his arms an English hearth-rug, always of the most brilliant colors, on which the lady kneels, with the black child behind her, but generally the churches are deserted, and nobody is to be seen in them but a few decrepit old women whispering into the chinks of the confession box.

Once a year the men and women are called upon to live for nine days in a sort of barrack, which, as a great favor, I was allowed to visit. It is filled with little cells, and the men and women, at different times are literally shut up in these holes to fast and whip themselves. I asked several people seriously whether this punishment was performed *bona fide*, and they assured me that the most of them whipped themselves till they brought blood. One day I was talking very earnestly to a person at Mendoza, at the hotel, when a poor-looking monk arrived with a little image surrounded with flowers; this image my friend was obliged to kiss, and the monk then took it to every individual in the hotel; to the landlord, his servants, and even to the black cook, who all kissed it, and then of course paid for the honor. The cook gave the monk two eggs.

The priests at Mendoza lead a dissolute life; most of them have families, and several live openly with their children. Their principal amusement, however odd it may sound, is cock-fighting, every Thursday and Sunday. I was riding one Sunday, when I first discovered their arena, and got off my horse to look at it. It was crowded with priests, who had each a fighting-cock under his arm; and it was surprising to see how earnest, and yet how long they were in making their bets. I staid more than an hour, during which time the cocks were often on the point of fighting, but the bet was not settled.